crying forth unto Thy Spirit. f(Lord of my heart, I am Thine, wholly Thine "The heart knows no content, the soni feels no happiness, the eye aches with weariness and every sense droops under the oppressiveness of separation from Thee. How a spring opens from within and a halo encircles me without, when with repeated persistence, there conies the inexplicable experience of oneness with Thee 1 The whole universe filth with a new glory and a new radiance and becomes resonant with a new music and a new harmony; and to the single tune of Thy love and beauty, the heart within and the world without dance the eternal dance of Thy praise Blessed be Thy Name."

Madam, Guyon expresses this sweet relationship as the marriage of the finite with the Infinite soul. Says Francis Newman, " A man may begin his religion in awe and fear, subdue it into philosophy and poetry and gain personal attachment to the Lord as Father; but he perfects his religion when he makes his soul the woman-soul and God, the Lord of the soul." And this is how Newman beautifully distinguishes woman's love for the husband from all other kinds of love. Under the latter, the command is : <(Thou *shall* love the Lord.'^ Love is there a duty. Under the former, it is: c Thou *mayest* love the Lord.' Love is here a delight, the priceless privilege of the heart, the complete rapture of the soul. Truly if love is the master-passion of man, it is the very life-blood of woman as stated by Brahma Rishi Venkata Ratnam. To her love is life—life and love are inseparable. You cannot maintain the creeper if you cut

off its living contact with the soil below through the trunk.
In other kinds of love, at most, we cannot but be dependent;
but in woman-like love, we love to be dependent, not out of
helplessness, not through prudence. Independence is out
of the question—it were an outrage. The woman who is a
true wife is a widow the moment she has been separated
from. her Lord. Such true love continues to show itself
in various ways. Among us, Hindus, the wife shall not utter
the name of the husband. What is at the back of this obser-
vance is that there is no name to uifter. We give names when